Registered No. 108 of 1877.

The Bombay Guardian.

VOL. XXIII.—New Series.—No. 39. SATURDAY, NOVEMBER 24, 1877.

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The S. India Conference of the M. E. Church met this year in Calcutta, on the 12th inst. There were present the following brethren: Thoburn, Goodwin, Mookerjea, Osborne, Christian, Lee, Janney, Bowen, Row, Robbins, Fox, Blackstock, Nichols, Gladwin, Gilder; Hard, Davis, Shaw, Newlon, Robinson, Carties, Peters. On the 15th inst. W. B. Osborn arrived from America, and was received in Conference on the 16th inst. The following brethren from the N. India Conference were present and were invited to take seats in the Conference: Waugh, Badley, and Mudge. During the session of Conference, there was a daily prayer-meeting in the morning, and preaching in the evening. The meetings were all held in the new church in Dhurmtollah Street, which accommodates 1,500 persons, and is generally full on Sunday evenings. The presence of the Spirit of the Lord was powerfully felt in these meetings, especially in the morning prayer-meetings. The arrival of the new missionary early on Sunday morning, was a cause of great congratulation, his name being well known in connection with evangelistic meetings and the National Association for the promotion of holiness. It was known that a new missionary had landed in Bombay, and was on his way to Conference, but his name was not known, until he appeared in person with letters from Rev. Wm. Taylor. Mr. Taylor does not come this year to India, having seen it to be the will of the Lord that he should first visit South America.

—As might have been expected there is great indignation among a certain class of people, because of the decided stand taken by the general Govenment in regard to public lotteries and sweeps. Those, who oppose the action of Government, have generally been wise enough not to argue in favor of lotteries, but claim either that Government has no right to interfere in these matters, or that it is foolish to think any good can be gained from interference by the state. If Government has the right to legislate with reference to temperance, and to pass laws regulating money matters why can it not do the same in this? A lottery is a fraud, and the authorities have a right, in fact are bound, to protect the public from being thus imposed upon. As to the wisdom of legislating in regard to such matters, there are two sides to the question. So long as public opinion is decided by in favor of public morality, and is strong enough to put down such evils, it certainly is much safer and wiser not to legislate. But when public opinion is on the wrong side; and managers of lotteries and sweeps carry on their wicked business unhindered, it is very fortunate, if the Government uses its right in putting them down with a strong hand.

—The present contract with the P. and O. company for conveying the East Indian and China mails will end early in 1880, provided either party gives two years notice of its intention to this effect. Great disatisfaction has been felt with the present arrangement, both on account of the way in which the contract was made and with the way in which it has been carried out. The feeling is very general and is freely expressed that a change should be made as soon as possible. The Bombay Chamber of commerce demands the following reforms in the contract:—

(1) The stipulated rate of speed between Brindisi and Alexandria must not be less than 15 knots an hour, and from Suez to Bombay not less than 13.

(2) That everything in the new Contract shall be subsidiary and subordinate to the Mail service between Brindisi and Bombay which shall be a special service, separate and apart from any other Mail service in the East.

(3) That tenders be invited for this special service, apart from any other Mail service in the East, so that India may reap the advantages of a competition.

(4) That no Contract for this special service shall be made for a longer period than five years, so that the country may not be deprived for great lengths of time, as hitherto, of the benefits resulting from the constant improvements which are being made in steam navigation.

—At the recent annual meeting of the American Board, the main theme during all the exercises was that of a missionary Revival. There is sometimes a tendency among Christians to magnify the importance of the first personal pronoun. We think too much about what Christ has done for *me* and for *me* personally, and forget the interests of the whole world fallen in sin. This has been a characteristic of recent revivals as may be seen from the hymns which have been most popular, and the preaching which has been especially sought for. A missionary journal, such as is needed, must take in also the broader aspects of the scheme of Christianity. In this spirit, one of the speakers at the late meeting said. "The question for us is not entirely whether we have found and accepted Salvation; but whether the world, is accepting Christ, and there is nothing that can inspire Christian character like sympathy with the Christian development of Christ's kingdom on earth. It is far better to be able to sing from the heart:

> I love thy kingdom, Lord,
> The house of thine abode,
> The church our blessed Redeemer saved,
> With His own precious blood.

Than to sing:

> Hallelujah, it is done:
> I am washed in the blood
> Of the crucified one.

We must feel that the spirit is become incarnate in us, so that we shall rejoice in the lines:

> Jesus shall reign, where'er the sun,
> Doth his successive journeys run,

More than in the narrower emotion expressed by the words.

> I am so glad that Jesus loves me.

—A note has been going the round of the papers the past week implying that Sir Salar Jung has had enough of lady doctors, and does not care to continue the experiment. It is accompanied by some figures showing that an immense amount of excellent work has been done by Dr. Monelle who has been in charge of the Hyderabad Dispensary. Sir Salar Jung certainly could not have expected that his experiment would be any more successful than it has been so that upon the very face of it, the idea of his being tired of this experiment seems unreasonable. To our personal knowledge definite offers have been made to two lady doctors to take the position which Dr. Monelle has been filling, and to carry on the work in the same way with the same arrangements. Neither of these offers have been accepted, but if the Dispensary at Hyderabad is closed, it is not because Sir Salar Jung is dissatisfied with lady doctors.

—It is almost amusing to notice the different ways in which the news of the recent Russian victory at Kars has been received. When first reported, some immediately believed the most extravagant reports and, taking it for granted that the game was all up for the Turks, began to describe what alterations must be made in the maps of Southern Europe and Asia Minor. Others doubted if the Russians had gained any victory at all, and proceeded to show that, even if Kars had fallen, it was not a very serious defeat for the Turks, especially as they were on the point of gaining great advantages in the vicinity of Plevna. As is generally the case, the truth lies between the two extremes. The Russians have gained a very great victory and the Turks have lost their strongest position in Armenia. If the Russians are moderately wise and are fairly supported by reinforcements, it seems as if all Armenia was at their mercy. There is little probability that Erzrum can be successfully defended if Kars could not be and when Erzrum falls there is nothing to hinder the Russians from marching where they please. In Bulgaria the situation remains very nearly the same. There are frequent engagements of more or less importance, but nothing decisive has happened for a long time.

Appointments of the South India Conference of the Methodist Episcopal Church, November 20th 1877.

BOMBAY DISTRICT—W. B. Osborn, P. E.

BOMBAY.	
Marathi Circuit	G. Bowen.
English Circuit	I. F. Row.
Poona	J. Blackstock.
Poona City	W. Drake.
Egutpoora	To be Supplied.
Mhow.	M. H. Nichols.
Nagpore	W. E. Robbins.
Kurrachi.	D. O. Fox.

CALCUTTA DISTRICT—J. M. Thoburn, P. E.

Calcutta	J. M. Thoburn, J. A. Northrup.
Seamen's Misson Church	F. A. Goodwin.
Howrah	P. M. Mukerji.
Darjeeling	D. H. Lee.
Allahabad	D. Osborne.
Futtehpore	W. Isaacson.
Jubbulpore	L. R. Janney.
Agra	C. W. Christian.
Roorkee	P. T. Wilson.

MADRAS DISTRICT—C. P. Hard; P. E.

MADRAS.	
Black Town	F. G. Davis.
Vepery	C. P. Hard, B. Peters.
Perambore and S. W. Line	W. F. G. Curties.
BANGALORE.	
Richmond Town	J. E. Robinson.
St. John's Hill	W. E. Newlon.
Bellary and N. W. Line	C. B. Ward.
Chadarghat	J. Shaw.
Secunderabad	W. J. Gladwin.

G. K. Gilder, Supernumerary.

William Taylor, Missionary to South America.

—*Word and Work*: "The dimmest eye that ever looked at the Brazen Serpent *has eternal life*."

"In the crowded city we often meet a helpless child, borne along by its mother or its nurse. Not one successful effort could that child make were danger at hand, but still it sleeps composedly on the bosom of her that carries it. It has no anxiety, and feels no alarm; though ten thousand incidents might happen to destroy it, and it is thus borne quietly and safely to its home. It is thus that the heavenly Parent, who cherishes His people as a nurse her child, takes care of them all. Confidence on their part is ever followed by protection on His; and the smitten rock

shall yield them drink, the birds shall bring them food, ere they lack any good thing.

Go, then, my soul, cast thy cares upon Him who careth for thee, and whose Son has been given in pledge that all else shall be added. Lean upon Him whose all-sufficiency is thy guarantee, whose omnipotence is thy strength, out of whose abundance thy wants are all supplied. From day to day live by faith upon the Son of God, and then some people will be raised up, even in the Egypt of this world, to lay up stores for thee; and the rich glories of Heaven will be all the more welcome at the last by reason of the troubles or discomfort which befell thee by the way."

"The only way to avoid cannon-shot is to fall down. No such way to be freed from temptations as to keep low."

Overland Mail; "An anecdote of the pope has gone the round of all the Italian papers. A photographer of Bologna, by dint of importunity, obtained the signal favour of the Pope sitting to him. After two unsuccessful attempts, His Holiness was waxing impatient; but the artist besought him to give him a third trial. The trial was allowed, and the result was a good likeness. A few days later the photographer reappeared before the Holy Father with the specimens of his skill; but the Pope was somewhat angry, and said, "You tried my patience too hard but it will be the last time." Then he took one of the photographs and wrote under it—"L'ultimo mio ritratto, Pio IX." A French Ultramontane offered 20.000 fr. for the negative of the photo, put the artist would not part with it at any price."

—*Congregationalist*: "No prudent Christian lives without some rule of life about his reading and meditation, his communions, his personal expenditure, the employment of his time, the study of Scripture, the management of his thoughts and feelings, and knowledge and will; such rules are meant to be kept, and in the church of Jesus Christ, with its Supernatural Powers,, they can be kept." *Canon Liddon.*

—*The Christian*: The following appears in the *Record*:—Sir,—In a late number of the *Record* you speak of the probable influences of the missionary work carried on by Miss de Broen and the Rev. Mr. McAll in the Communistic quarters of Paris in promoting the moderation which prevailed there during the excitement of the elections. I have no doubt that these meetings, so largely attended—from 4,000 to 5,000 persons hearing the Gospel weekly, who never before came under its influence—have more or less contributed to this order and quiet. The police authorities look upon them in this light, and I can heartily commend to the kind support of Christian friends the self-denying and excellent work done in both these Missions. Yours faithfully,

Paris Oct. 16. EDWARD FORBES, D.D.

Christian Observer: "An influential lady, the wife of a promising lawyer in C———, who had been under deep conviction for several days, gave the following account at our prayer-meeting of her conversion:—

"Last evening my little girl came to me, and said, 'Mamma, are you a Christian?'

"'No, Fanny, I am not.'

"She turned and went away, and as she walked off, I heard her say, 'Well, if *Mamma* isn't a Christian, I don't want to be one.' And I tell you, my dear friends, it went right to my heart, and then and there I gave myself up to Christ."

In the language of that little child, "Mamma, are you a Christian?"

—*New York Tribune*: "The Russian peasant has made the act of spitting a fine art. He spits as a sign of astonishment; he spits as a sign of defiance; he spits to avert an evil omen; he spits for a fine day, and he spits against bad weather. It is not strange then that those enemies of everything that exists in Russia—the Nihilists—should adopt as the title of one of their newspapers: "*I Spit at Everybody.*"

"Thomas Betton bequeathed to the Ironmongers, Company of England, over 150 years ago, his entire estate, with a provision that one-half of the proceeds should be applied to the redemption of British slaves in Turkey and Algeria, and one-fourth toward the assistance of poor Church of England schools within London and its suburbs. Long ago there ceased to be any English slaves to redeem from the Turks: the Courts, therefore, permitted the slave money also to be used in aid of schools. The magnitude of the sum accumulated during 150 years can best be appreciated by the statement that 1,200 schools are now aided from "Betton's charity."

ITEMS OF INTEREST.

—*Lucknow Witness*: Pung Pak, one of the most influential and respected of the Chinese merchants of San Francisco, sailed from that city recently for China. His mission is to visit the districts in China which furnish the principal portion of the Chinese who come to the Pacific coast and dissuade the people, so far as is possible, from emigrating to California.

—Between 8,000 and 10,000 artificial human eyes are sold annually in the United States. The average cost of an eye is Rs. 20, and the color for eyes most in demand is what is known as "Irish blue." Christian Hahn, a New York German, makes glass eyes for horses that will defy detection by all except accomplished experts.

—The sand on the sea-shore of California is richly impregnated with gold. Several attempts have been made in washing the sand, but hitherto all have failed. A machine has at last been constructed which does the work required. These golden sands extend for 100 miles along the cost.

—A large mushroom is stated to have forced its way through twelve inches of concrete, covered with a thick layer of asphalt, in the floor of the Savings Bank Department of the General Post Office in London.

—Three of the C. M. S. Clergy in the Punjab live entirely at their own charges and also give largely of their private means to missionary purposes.

—There have been thirty-three drinking fountains for human beings and fifty-eight troughs for animals erected in London during the last twelve months.

Indian Christian Herald: A French journalist has made the following very interesting computation of a journalist's *travauxr forces* (says *Mayfair*). He says that a journalist who writes daily 200 lines, attains 6,000 lines per month 72,000 lines per annum. and, in thirty years 2,160,000 lines. As 6,000 lines make a respectable volume, the journalist thus furnishes 12 volumes in the year, and 360 volumes during a career of 30. pears. If you reckon 86 letters per line, he traces in his 2,160,000 lines no less than a hundred and eight million letters. Assuming that 10 lines are one metre long, he has covered with his prose a space of 216,000 metres, or 54 leagues.

—The following from the *Christian Union* will be read with interest:—The spirit of unrest seems to pervade the bones of Christopher Columbus to an extent sufficient to impel the living to tote them about. His first burial occurred at Valladolid, Spain, in 1506—the place and the time of his death. Then followed successive exhumations and burials in 1513 and 1536; lastly, in 1796, with much solemn magnificence he was laid in what seemed as if it might be his final restingplace. It now appears these remains were those of his son Diego, and Columbus has been unwittingly left to repose 340 years in Santo Domingo while every one supposed him to be in Havana for the last 80.

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SATURDAY, NOVEMBER 24, 1877.

LOVE MORE THAN POWER.

A MODERN skeptic argues that there cannot be, a God of infinite power and infinite goodness, otherwise evil would have no existence. His infinite goodness would not permit him to will the introduction of evil, and his infinite power would secure that all should be as he willed it. Evil exists; and the unavoidable conclusion is that God is either not infinitely good or else not infinitely powerful. To this some would perhaps reply that the supposition that evil exists is a fallacy, arising out of the fact that we see only what happens in a brief portion of time, and that if our observation could extend over hundreds of thousands of years we would find that what seemed evil has been made to work out the very highest and best results of universal being. But the point to which we would draw attention is this: it is not the province of power to cope with sin. All the disorder and physical evil of the universe originate in sin; and sin does not arise through any defect of power, nor can it be subdued or precluded by any exercise of power. Here is a little child that his father can lift with one hand without the slightest effort; in power, intelligence, wisdom and manifold capacity, the child is the merest pigmy compared with the parent. Yet there may go on a conflict between the child and the parent, hour after hour, day after day, week after week, in which the child shall constantly get the victory. And if you suppose the child to see the glory of God. God passed [illegible] parent's strength increased till he is as Samson, and his intelligence expanded and illuminated till he becomes a Bacon, yet does he make no approach to the subjugation of his child's will. Some day, the child sees a tear drop in the eye of its mother, and is melted into submission; that which no exercise of power could accomplish, has been wrought by a teardrop, the symbol of weakness.

On Mount Carmel, Elijah received from God an attestation the hope of which had sustained him through previous years of trial. He had earnestly sought such a manifestation of the power of Jehovah as should be an overwhelming rebuke of the prevailing idolatry. All things were at length arranged exactly as he had wished them; the prophets of Baal, the king and his courtiers, the people, all were gathered together, to test the great question, With whom is power,—with Baal or with Jehovah. The priests of Baal utterly failed to furnish evidence that power was with Baal; there was no response to their frantic appeals. By fire from heaven God bore testimony that He was the one living and true God, and that Elijah was his prophet. Nothing could be more sublime. Elijah was persuaded that no one would now dare to place his will in opposition to the will of God. The very next day he learns that Jezebel is as intensely opposed to God as she has ever been, and that she is determined to have the head of the prophet of God. He is amazed; the mighty manifestation of Mount Carmel has accomplished nothing; the attested prophet of God is threatened with the same destruction that he had brought upon the priests of Baal; and he once more becomes a fugitive and a vagabond upon the face of the earth. On Mount Horeb he learns a great lesson. There is a mighty wind tearing the rocks in pieces; he learns that God is not in the wind. There is a terrible earthquake; the mountains are convulsed and riven; but God is not in the earthquake. There is a fire; volcanic flames burst forth on every side, and the terrific element threatens all things with destruction; but God is not in the fire. Then there is a still small voice, a faint, gentle whisper, and in this whisper is God.

God is love and it is by love God reigns. All the plagues of Egypt did not overcome the will of Pharaoh. It was a very small thing for God to overwhelm Pharaoh and his host in the Red Sea; it would be a very small thing for God to sweep away in one moment all the sinners of the world. But, given the existence of free agents, sin cannot be overcome by power. Thus we see that the kingdom of God must in its nature differ from all the kingdoms that men are acquainted with. You speak of a kingdom and men think of armies and a police and courts of law and gaols, and all the apparatus by which the power of the ruler is brought to bear upon his subjects to secure their obedience. But according to the divine conception, this kingdom comes short of being a kingdom by all the power requisite to secure obedience. It is because men are not minded to do that which is pleasing to the ruler that all this apparatus of force becomes necessary. John the Baptist preached saying, The kingdom of heaven is at hand. Our Lord made the same announcement; or rather he declared the kingdom of heaven to be present. He came as a simple Nazarene, in the likeness of sinful flesh, without any of those accessories that stand among men as symbols of power and majesty and sovereignty: yet all that pertained to the kingdom of heaven was essentially there. Divine love walked the earth in the person of Jesus. He asks: "Unto what is the kingdom of God like?" The answer had no reference to any extraordinary manifestation of kingly power in the skies, but—it is like a grain of mustard seed; it is like leaven. A person said, Blessed is he that shall eat bread in the kingdom of God; and our Lord replied by showing that the banquet of the kingdom was already spread, and that men disdained to come.

The main difference between the Old Testament and the New, is that God is more fully revealed in the latter. But just so far as the teaching could be apprehended, God was shown to [illegible] who ruled by love rather than power. Moses asked

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proclamation of his glory, which simply rings the changes of divine love. The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty, the finally impenitent, who employ their powers in resisting the evidences of his love. In other words, God's glory is in the Gospel of his grace. Not by might, nor by power, but by my Spirit, saith the Lord.

WHOSOEVER. XIV.

"VERILY I say unto you that whosoever shall say unto this mountain, Be thou removed and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith "Mark xi. 23.

'Be thou removed' is a command addressed to a mountain. But a command implies knowledge of the thing commanded on the part of the object of the command; also a faculty of choice; also power to obey; but these can only reside in a person. The only one who has power to remove the mountain, is God. God must be intermediate between him who speaks and that which he addresses, and the underlying act of faith implies that there is an understanding betwixt the speaker and God whereby God assures him that He will, at his word, exert the power requisite. This understanding is the all-important thing in the act of faith, without which it is no act of faith at all. It is not faith in ourselves that is wanted; nor is the promise converted into a sort of incantation, at the utterance of which the phenomenon is bound to follow by a magical law of sequence. In order that there may be this understanding, it is necessary that the believer should be thoroughly persuaded in his own mind that the removal of the mountain will be for the glory of God; will be more for his glory than any alternative that might be then and there proposed. Farther, he must be persuaded that it shall be for the glory of God that the removal take place in connection with the believer's faith, expressed in the words 'Be thou removed.' There are many things to the glory of God, which God will bring to pass, irrespective of man's request; and there are many things which are to the glory of God only as they are wrought in connection with the word of faith. The Bible abounds with instances of works wrought by God in answer to the prayer of faith, which would not have been wrought if the believing prayer had not been offered. Faith furnished the condition necessary to make such works expedient, just as truly as the reduction of temperature below freezing point furnishes the condition for the conversion of water into ice or as the elevation of temperature supplies the condition for the conversion of water into vapour. It is not to the glory of God that the prayer of one who is not walking in accordance with the will of God should be answered. In the case of such a man the first thing requisite is the faith that will enable him to obey God. God is a God of order, and faith recognise him as such and seeks to ascertain the right order. It is necessary, if wrath or pride or envy or covetousness have place in us, that we exercise faith with reference to the removal of these things first; these are the mountains that must first be cast into the sea. You have long been offering prayer for the conversion of your child; surely, you say to yourself, a father's, a mother's prayers will not go unheard. But is there any thing faulty in your life? Are you grieving the Spirit by the occasional indulgence of a bad temper, an unloving unforgiving spirit, or by refusing to recognize and obey some will of the Lord involving sacrifice or hardship? If so, how can you calculate on the grace of God for your child? Does not faith tell you that these things are an offense to God, and that the power to overcome them is available? First obtain the power of God for the rectification of the spiritual machinery of your being, and you will then be in a position to assail by faith the obstacles that are without you. The undoubting conviction necessary for the removal of mountains, is an impossibility while the heart condemns us. If our heart condemn us not then have we confidence towards God. A man may engage in earnest prayer for some object which seems to him to be one of those which God has promised to grant; the answer is delayed; he redoubles his earnestness: still no answer; he then searches himself to see if the cause of failure is on himself; perhaps, he may discover one thing that is not right; he makes haste to correct it. He is very thankful now that he has been enabled to see that evil and put it away. Still, the expected answer comes not. He thinks then of some duty which he has neglected, which he has tried to persuade himself is not his duty; he now receives grace to do it. Thus he gets blessing after blessing, while it seems to him he is constantly baffled. At length he obtains the victory; he reaches by faith the position where his faith shall avail to remove mountains.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

—DEAR BROTHER,—In the Guardian of the 3rd Inst. I notice your review of the tract entitled Paul's Testimony. I write to express a hope that you will publish this letter as it is written to correct some of your mistakes.

1. True disciples of Christ ought not, although in the world, to conform to the practices, principles, and teaching of the world. They should however, endeavour to help men to seek the Spirit which will guide them into all truth. But if men will not be spoken to, reasoned with, or instructed, but will *drive* from them the disciples of Christ, then it is not surprising that they are left to themselves. You know that this is the way that the Methodist Church (and nearly every other church) treats those who hold opposed doctrinal views. As soon as it is known that a member of your church believes what you do not, then a meeting is convened, the person is charged with sowing dissension, and if when asked he will desist from speaking on the disputed subject, he answers as Peter and John did "whether it be right in the sight of God to hearken unto you more than unto God, judge ye," then you expel him in love. Bro. Kramer was *obliged* to leave the Methodist Church, the only alternative being expulsion. And in this he received better treatment from his Presiding Elder and ministerial coadjutors in America than he would have received from the P. E. and preachers of the Madras District M. E. Church, who after telling the brother they were trying that no discussion would be allowed, took advantage of their position and held out their views from their theological works (no Bible was used), and actually prevented the accused from making a reply and then expelled him. The Master once said to his disciples. "A new commandment I give unto you, that ye love one another; as I have loved you that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

2. You have misquoted (or your printer has misprinted) Paul's words. Paul says "at that day," you say "at this day."

3. You also say that the words "Whither I go ye can not come were addressed not to the disciples, but to the unbelieving Jews." Perhaps you forget the 33rd verse of the XIII chapter of Johns Gospel. "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews. Whither I go ye cannot come, so now I say to you." Christ did say to his disciples "Whither I go ye know, and the way ye know," but did he tell them that they would go to him at death? In John vi. 44 we find Christ saying "No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the *last day*. Precisely in harmony with this are Christ's words to Martha. "Thy brother shall rise again." "Whither I go ye know," yes. I know where Jesus is now. If I did not. I would seek another Saviour. "And the way ye know," Yes, that also. Not a translation from earth to heaven, but from the grave, after the sleep of a little while in the grave. That is how Jesus went back to heaven. Three days after death he said. "I am not yet ascended to my Father."

4. You say Christ's prayer is that we may be with him where he is. ("Father I will that they also whom thou hast given me be with me where I am:") But does He not tell us *when* we are to be with him? Yes. (John xiv. 3). "If I go and prepare a place for you, I *will come again, and receive you* unto myself, that where I am, there ye may be also." How true was Paul's teaching on this subject (I. Thers. iv. 13-17). "I would not have you ignorant brethren concerning them which are *asleep* * * * *. For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him * * * *. And so shall *we ever* be with the Lord. He has said that He will come again, and will take me to Himself. I believe that. I am satified with His arrangement, and pray, "even so, come Lord Jesus quickly."

5. You say "that same evening Jesus said to them, If a man love me, he will keep my words, and my Father will love him, and we will come unto Him and make "our abode with him." But has Christ yet taken up His abode with His disciples? If you mean that He has knocked at the door of our hearts and we have opened them and received Him. I say yes, but by faith; and faith is the evidence of things not seen. If He has already taken up His abode with us, how is it that we some times do not find Him *with us*? When He takes up *His abode* with us we shall be *ever* with Him. Your remark, "Surely our Lord did not intend to disguise an absence of 2,000 years in the words "a little while" "was anticipated many many years ago. Peter says (II. Peter iii. 3 &c. &c.) "There shall come in the last days scoffers saying. Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. * * * * *. (How he corrects them) Beloved be not ignorant of this *one thing* (my italics) that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise &c., &c., &c." I cannot see your point in quoting Christ's words. "He that liveth and believeth in me shall never die."

6. In refering to Stephen's death, you have assumed the conciousness of the spirit between death and the resurrection. You do not more truly believe that at death the "spirit returns to God who gave it" than I, but you have to prove that the spirit is conscious in the intermediate state. To do this you must give the teaching of the entire Bible on this subject, and not only one or two, passages pulled out and made to stand by themselves, for there I can give you at least three against the doctrine of the conscious intermediate state for every one you produce in favour of it. Stephen believed as Paul did, that Christ was able to keep that which he committed unto him against *that day*, and *then* he shall wear the martyr's crown.

7. I am surprised at your quotation of Paul's testimony "I am persuaded &c. &c.," in proof of his union with Christ after death immediately. Paul says that neither death (the extinction of life, caused by persecution or otherwise see Rom. viii. 35 &c. &c.) nor life (spared) shall separate us from the *love* of God &c. &c." He has not a word here to say about the intermediate state.

8. If you will read carefully I Cor. xv. 54. 55. you will see *when* believers can triumphantly shout "O death where is thy sting? O grave where is thy victory?

I am afraid I have taken up too much space already, but as it is in the interest of the truth that I have written, I hope you will not keep back this letter.

With grateful remembrance and esteem,
I am
Yours in the hope of eternal life,
C. R. J.

Epitome of News.

SATURDAY, NOVEMBER 17.

—*Bombay Gazette*: Writing on the possibility of a winter campaign in Bulgaria, the military critic of the *Daily News* has the following sensible remarks:—"A Hungarian journal contesting the opinion which has been frequently maintained, that the Russsians cannot go through a winter campaign in Bulgaria, calls attention to the fact that in the last Rus-o-Turkish war the most important events took place in the winter months. In 1853, the whole month of October was occupied in the operations before Widdin and Kalafat, and the Danube was first crossed by some brigades of Omar Pasha's army at Nicopolis and Giurgevo on the 28th of October and the 1st of November. The battle of Olt nitza took place on the 4th of November, and that of Citate on the 5th of January. On the 10th of February the Russians attacked the Turkish flotilla at Rustchuk. The climate in Bulgaria is mild; and although snow and rain made bad roads almost impassable for ammunition and provision wagons, these difficulties were

overcome both by the Russians and the Turks twenty years ago, when both the belligerents were much worse provided with the means of transport than they are now. These facts may be substantially admitted, for we believe no one has maintained that a winter campaign would be absolutely impossible. But the Russians, who in 1853 were in Wallachia, are now on the uplands of Bulgaria. Their supplies would have to be carried up to them, and not down, as were those of the Turks when they defended the Danube four and twenty years ago. Difficult, however, as is the task of the Russians it will apparently have to be performed. They are preparing to set free as much of their present transport as possible by constructing the field railway from Fratesti to Simnitza, which the contractor undertakes shall be ready at the beginning of December."

—A Peshawur correspondent writes on the 10th:—"An extraordinary case of poisoning happened here yesterday. An unfortunate lady, the wife of an officer in the station, had a quinine mixture sent to her, made up by a native doctor, and it appears that he put in Prussic acid instead of the usual acid for dissolving quinine; death was instantaneous. She leaves a large family, and her death is greatly regretted."

—The Jesuit Father Curci has been expelled from the Society of Jesus, for having in his works supported the idea that the Temporal Power of the Pope is not a necessary institution.

—*Times of India*: "Suleiman Pasha has made a sudden and unexpected retreat from the Lom, and taken up a position behind the strong defences of Rasgrad.

This retrograde movement on the part of the leader of the Army of Shumla was due in most part to the pressure which he began to feel on his rear from the forces of General Zimmermann in the Dobrudscha. These have lately been reinforced, and have become capable of assuming offensive operations. It, therefore, became necessary above all things to secure the railway line from Rasgrad to Varna, by which supplies and reinforcements can be brought up from the sea-coast, not only to the manœuvring troops in the field, but also to the garrisons of the fortresses of the Quadrilateral. In order to guard that line Suleiman Pasha has retired, and in doing so has, with considerable skill, not only carried out a strategical movement, but also made tactical dispositions which will probably thwart his enemies in their endeavour to hamper his line of communications or to disturb his base of operations. He has completely changed his front. Until a few days ago his army faced the troops of the Czarewitz, and his line held the general direction of the Lom, and ran from north to south, His present position is at right angles to that which he formerly occupied, and extends from east to west. He has resolved to leave the fortresses of Rustchuk and Silistria to depend on their own resources, and has thrown back his right flank to rest on the fortified camp of Bazardjik. His centre is supported by Rasgrad, and his left wing, in front of Eski Juma, in the strong position of Sarnasuflar, covers the passes of the Balkans, by which the troops that can be spared from the Shipka Pass may join him and add to his strength in order of battle."

—There has been some discussion at Constantinople of the terms, not of peace, but of an armistice, to prevent the losses of a winter campaign. The following have been published in a Vienna paper as conditions on which the Porte is disposed to accept a suspension of hostilities:—Firstly, the truce must last till April 1, 1878; secondly, the Russian army shall hold the left side of the Jantra line and the Turks the right side of the White Lom; thirdly, the Turks shall be at liberty to collect taxes and enlist recruits in the territory situated between the Jantra and the Lom; fourthly, the irregular troops shall be concentrated behind the army; fifthly, the Mussulman and Bulgarian refugees shall be allowed to return to their homes; sixthly, during the suspension of hostilities the Russians shall not be permitted to construct railways in Bulgaria; and seventhly, Montenegro and Bosnia shall not be included in the truce.

—*Deccan Herald*: The British Government, we read, has determined to send out machinery from England to India to make experiments on the Rhea grass. The cargo, which arrived here in a dry state, proved useless; but it has been thought that the fibre could not be properly tested except in a green state. Hence to resolve to tranfer the experiments to the spot in which the grass is indigenous.

Monday, November 19.

—*Times of India*: Two of Professors Bell's articulating telephones have been manufactured in the telegraph workshops at Alipore, Calcutta, where they are now successfully at work.

—The distress in Pooree, Orissa, still continues, and seems likely to continue. According to the latest reports, "the supply of rice to the inland markets is not sufficient;" rice is still being sent to Madras, and prices are rising. Relief works were started some time ago, and the Famine Relief Committee at Calcutta sent some gratuitous relief.

—Dr. Hamilton, in the *Indian Medical Gazette*, explains very clearly how he would gradually abolish a very great evil, the regular issue of raw spirits to the army in India. The fact of this being an evil hardly needs further proof; four ounces of raw rum daily cannot be taken with impunity; and the sooner the habit is dropped the better. Of course the reform could never be carried out all at once. Dr. Hamilton would still issue rum to the regimments already in India, but none at all to the canteens of new comers. Malt liquor he would still issue at the rate of two pints a day and sell a further quantity at a reasonable price. As a help to the reform, Dr. Hamilton strongly advocates the supply of iced drinks to the men.

—The last meeting of the Supreme Council at Simla decided upon the expedition against the Jowaki Afridis, of the progress of which we give some particulars. It was settled then that General Keyes should penetrate their country on the 8th, and proceed to occupy the villages of Turki and Paiya; which has since been done. The Jowaki stronghold, Jammu, would also be occupied, and the country held until the various demands of the British Government had been complied with. The entry into the enemy's territory was to be immediately followed by a proclamation of the Viceroy in Council, in which the recent sins of the tribe were summed up in detail, and the demands made upon them, in consequence, set forth; whilst the proclamation was careful to explain that this action menaced no harm to other than the Jowakis. Should any of the tribes be rash enough, notwithstanding, to espouse the cause of the offenders, General Ross will be found ready to cooperate from the Peshawur Valley side.

—Death of Mr. Sorabjee Jeejeebhoy.—We are sorry to have to announce the death of Mr. Sorabjee Jeejeebhoy, a brother of Mr. Byramjee Jeejeebhoy, C.S.I. The deceased was once a well-to-do merchant, but had latterly met with many reverses. He had been ailing for some time and died rather suddenly at about 5-30 p. m. yesterday, at his residence in Parsee Bazaar Street, Fort. He was about 60 years of age. His remains will be carried to the Towers of Silence this morning.

—*Bombay Gazette*: "A sad accident has happened at Seoni. A few days ago a tiger killed a cow and infested the public road, when Mr. Duff, the District Superintendent of Police, Seoni, set out with one of his faithful servants and some beaters. They had not gone far when they discovered the tiger lying under the shade of a tree. The moment was opportune, and not to be lost. Mr. Duff ordered his men to throw themselves around him with their guns ready. His servant, who was a good *shikari*, was ordered up a tree, whom he was soon to follow; but in the hurry of the moment, when Mr. Duff was about to climb the tree, he handed his gun to his servant in such an awkward manner that it went off, shattering the left arm of Mr. Duff. He was instantly removed to the city hospital, and had his arm amputated. Mr. Ligard, the Deputy Commissioner of the place, was greatly moved at his misfortune, and on trying the case sentenced the servant to three months' rigorous imprisonment, in spite of the clear evidence of Mr. Duff that the case was purely accidental."

—Two young ladies were almost burnt to death at the procession on All Souls day at the Roman Catholic burial ground, Rangoon. It would appear that their trains took fire from the lighted candles placed over the graves on a level with the ground.

Messrs. Borradaile, Schiller and Co. stopped payment on Monday last. Their liabilities are estimated at about 53 lakhs of rupees. The failure, says the *Statesman*, "is attributable, we believe, to losses in connection with the grain trade. There are rumours that one or two other firms in Calcutta are also fated to become victims of the famine."

Tuesday, November 20.

—*Friend of India*: It is impossible to preserve even a contemptuous silence regarding the latest borrowing folly of the Government, after the half reproachful, half apologetic account of it put forth by the *Pioneer* on Friday. It was bad enough that Government should commit the blunder of borrowing money in India at all; but we could not have believed that it would go the length of raising forced loans (as in many cases they practically were) at six and even seven per cent. interest. In fact, we refused to believe it when the report reached us even on what seemed good authority. But beneath what we fondly believe the lowest deep, there is often a lower still, and no man can guess what the borrowing department of the Government of India may do next. It would be an insult to our readers to point out the objections to the course that has been taken, even when it is explained that all that has been done is, that "under stringent orders to act secretly in the matter, various Government officers in the North-West and the Punjab have been lately engaged in raising temporary local loans to tide their treasuries over hard times." The futile attempt to keep transactions of such a nature secret was surely weakness itself. We should really like to know to whom this borrowing idea occurred, and above all whose was the happy thought that it might be kept a secret. The *Pioneer* even is ashamed of the Financial department for once, and refuses to keep it in countenance any longer. Some people may have fancied that, in finance matters at any rate, the *Pioneer* had not a character to lose; but that was a mistake. Government has blundered so egregiously that even the *Pioneer* would lose some reputation by supporting it. However, it offers to soothe the minds of its readers by assuring them that "the emergency that prompted the issue of the loans in question has passed off; further proceedings have been stopped." The fit of insanity has passed away for the time.

—*Bombay Gazette*; We regret to learn, says the Lucknow paper, that dengue has again made its appearance. A number of cases are under treatment in the regimental hospitals in cantonments. We hear of no invasion of the civil station as yet, This distressing malady has also appeared in North Arcot.

—*Times of India*; The Madras Railway earned 28 lakhs more from the 1st January to the 15th September this year, than it did during the corresponding period of last year.

—A contemporary informs us that engineers have discovered that since the opening of the Suez Canal, the level of the Mediterranean has sunk about three and a half inches.

—We learn that the Secretary of State for India, being convinced that the establisment of the sun-spot cycle theory will, to a great extent, revolutionize the whole question of the treatment of Indian famines, has decided to place every reasonable facility in the way of the Government of India to enable it to investigate the matter thoroughly. A Commission, consisting of Sir R. Strachey and Professors Stokes and Balfour Stewart, was appointed to take the subject into consideration, and had concluded its enquiries when the last mail left England. General Strachey will come out to Madras immediately, accompanied by an astronomical assistant, whose duty it will be to obtain a series of trustworthy statistics. A regular series of daily photographs of the sun will be taken, and orders have been given that certain astronomical instruments which were sent out to Calcutta some years ago, but have never been used (and which had therefore been ordered home again) are, under the altered circumstances, to be left in Calcutta there to be used for the new work. These are all steps in the right direction, and we may be allowed to express a hope that they may eventually result in our being able to foretell, with scientific accuracy, the approach of famine, and so be prepared to meet it.

—A correspondent of the *Standard*, writing from Schumla on September 27, makes a very remarkable statement. He is most friendly to Mehemet Ali and the Turkish cause, but he affirms that the battalions under Chevket Pasha, who have just entered Plevna, and number, it is reported, 15,000 men, were despatched from Mehemet Ali's army across the Balkans by Osman Bazaar and Kasan. It "was thought that direct succour to Osman might be more valuable than indirect aid by menacing Biela," and Mehemet Ali consented, therefore, to be deprived of these troops.

—The *Satya Mitra*: "Latest intelligence from China confirms the report of the Chinese Government having prohibited the sowing of opium in their country. About 50,000 chests was the average annual quantity of China opium, of which five thousand chests could hardly be expected this year. This deficiency, coupled with that of the Malva opium on account of the want of rain up at Indore, will in all probability tend to keep up the present high price of opium throughout the year. Within the last fifty years the rain in Indore was never so scanty as this year. The principal Marwaree and Khoja merchants of this city are said to have sustained a loss of more than twenty-five lacs of rupees in opium transactions or speculations. It is believed by some influential merchants in Bengal and Bombay, that our Government, in order to avoid that levying of any new tax to meet the famine expenditure, will put up to sale, next year, the reserved stock of about 40,000 chests of Bengal opium of former years, as well as about

50,000 chests of the new crop. These 90,000 chests, if sold at the present high price, will amply cover the loss sustained by the Government in the famine affairs."

—*Deccan Herald*: The Sultan's New Warriors.—The war between Turkey and Russia has, it is officially stated, excited great and growing interest among the Mahomedan population of Behar, and much satisfaction is said to have been felt in Durbhanga at the announcement that "the Sultan is now sure to win, as he had secured the services of 300 warriors, each with teeth a cubit long."

—Ahmednagar.—We have good news from Ahmednagar of the cool and bracing weather there. The Surveyors are all out or going out into the districts. The crops are in a very hopeful condition, but rain is wanted in some places. Thereis no prevailing sickness.

Wednesday, November 21.

—*Times of India*: During the first and second Chinese wars the island of Chusan was occupied by British troops. They left behind them sad memorials of their visit in the shape of crowded graveyards and a multitude of monuments to the memory of the dead. It is now reported from Shanghai, that the Chinese are encroaching on the sites, and that many of the tablets and inscriptions are disappearing. One is especially mentioned as being in a bad way,—the regimental monument of the 55th Foot, which was erected to the memory of 431 men of that regiment who fell in the China War of 1841-42. This, with other records of those who perished, is now being destroyed by the Chinese.

Terrible, says the *Saturday Review*, as are the immediate consequences of such a famine as that which has overtaken Madras, the worst of all its consequences is perhaps the encouragement it will give to the depressed state of mind which shuns all exertion and prompts men either to lie down and die, or to seek just enough to keep them half alive from Government and the charitable. [This fear has not been justified by the result; the people every-where return to the fields as soon as they possibly can.] Emigration gives no relief to India. Not only will the natives not go abroad, but they will not go from one part of India to another where they are told that labour is wanted. The limit to the cultivation of tea is not found in the scarcity of soil or capital, but in the scarcity of labour; and the attempt of the Government to introduce agricultural labourers into British Burmah, where not a tenth of the cultivable soil is cultivated, has been an almost total failure. There can be no doubt that every year India will grow richer, and that the prosecution of railways, canals, and roads will constantly and permanently increase the general prosperity. But this will only be true of India as a whole, and in the midst of its prosperity India will for many years to come show a history of disheartening failures, wearisome disappointments, inevitable calamities, and of a population which rising in some respects, is depressed in others.

—*Indian Miror*: We read in an English paper that Dr. Robertson, the Independent minister of Cambridge, delievered a speech lately, in which, after speaking of the recent growth of Ritualism, he compared the Established Church to "one of those unfortunate families where the father, a Protestant, and the mother, a Roman Catholic, agree together to bring the sons up as Protestants and the girls as Catholics; and the Catholics had been gaining on the Protestants at such a rate that if continued twenty years there would be no Protestants at all in the family."

—*Overland Mail*: The secret's out at last, and our late Premier's Bulgarian proclivities are accounted for. The *Zemar and Bissiret*, a Turkish newspaper, has made the discovery that Mr. Gladstone is of Bulgarian descent, and that his father was a pig dealer in the vilayet of Kustendje. Young Gladstone ran away at the age of sixteen to Servia, and was then, with another pig dealer, sent to London to sell pigs. He stole the proceeds, changed his name from Trozadin to Gladstone, and became a British subject. Fortune favoured him till he became Prime Minister. Gladstone has no virtues. Gold is his god. The Ottoman Government offered him five thousand pounds to put their finances in order, but subsequently withdrew the offer, and his vexation at this, combined with his bad Bulgarian nature, caused his opposition to the Turks. The surname Gladstone means lust for gold, and was given to him on account of his failings in that respect.

Another rumour is that the Americans have purchased the standing obelisk at Alexandria. It was the companion of the fallen one, and originally erected by Thothmes III., and re-erected by Rameses II. at Heliopolis.

At the last sitting of the Société Nationale des Antiquaries de France, M. Clermont-Ganneau communicated a recent discovery of interest bearing on the topography of the neighbourhood of Jerusalem at the time of the Crusades. An Arab peasant discovered in a field between the Mount of Olives and the ancient village of Bethany a large piece of rock covered on five faces visible with fresco paintings and Latin inscriptions of the characters of the twelfth century. On the four vertical faces are depicted with remarkable ability the like number of Gospel scenes, of which two are well preserved. They represent the resurrection of Lazarus at Bethany and the arrival of the Disciples at Bethphage to seek the colt and the ass on which Jesus was to ride in triumph into Jerusalem on Palm Sunday. According to M. Clermont-Ganneau the block is the same which was shown during the time of the Crusades as that on which the Saviour placed himself at the time of mounting the animal. Contemporary chroniclers stated that the rock in question was placed in the midst of the chapel at Bethphage, and thus the site which the Crusaders regarded as that of the neighbouring village to the country of Lazarus can now be determined

—*Bombay Gazette*: The notes of the Government of India's forced loan, bearing interest at 6 or 7 per cent., are now being freely offered for sale in the money market at 92.

—A telegram in the *Madras Times*, dated Berhampore, Nov. 17, states, that "the North-East Monsoon has completely failed. The cold weather has set in. The tanks are drying up. Water is scarce. Cholera has broken out."

—A native craft from Vizagapatam reached Rassein, Pegu, lately, with about 260 Madras emigrants on board. It appears she was bound for Moulmein, which place she hoped to reach in about 14 days, and therefore had on board provisions for only 20 days. In fact, she took 46 days to get only as far as Bassein, arriving there with emigrants in a sad plight. We believe she had on board a cargo of onions, and on this principally the emigrants existed. No deaths occurred from actual want of provisions, though all had to suffer somewhat from a meagre diet. The native commander of the craft is well spoken of, and is said to have done all in his power to alleviate the wants of the emigrants.

—Another English traveller has found his way across China to Burmah—not a missionary this time, but a Royal Engineer, Lieutenant Gill, whose presence in Sechauen we (*Pioneer*) noticed lately. According to telegrams he is expected at Rangoon within a few days. The remarks we made about Mr. McCarthy's venture apply also to Mr. Gill's. Pending the issue of negotiations with the Chinese Government—negotiations which a year or so back nearly burst into a war—English subjects should be cautious where they travel. Certainly the prolongation of the difficulty is not altogether creditable to the English Government; but that does not lessen Mr. Gill's want of judment. Both as a soldier and as a political officer he should have some regard to international etiquette.

Thursday, November 22.

—*Bombay Gazette*; An application was lately made to the Lieutenant-Governor of the Punjab to sanction a lottery for the benefit of the building fund of the Mahomedan College at Aligarh, to which His Honour has replied that, in consequence of the late resolution of the Government of India, he was compelled to refuse the permission asked for. He further adds, "the intention of the Legislature being, presumably, to discourage the gambling spirit, it appears to His Honour immaterial whether the lottery be held for a race meeting, a college or a church." There appears to be a spice of satire in this last sentence.

—A letter from Suez states that on the 17th of September there was a battle lasting 30 hours near Black Mountain between King John of Abyssinia and the insurgents under Prince Menelek. The latter were completely defeated, losing 23,000 killed and wounded, and 10,000 prisoners. The King, who headed his troops during the engagement, was slightly wounded, his loss being 9,000 men. It is asserted by some that Menelek was killed; by others, that he fled with 7,000 men to a height.

—The last mail brings word of the death, in England, on the 17th of last month, of Colonel Robert Waller, about the last survivor of the Cabul prisoners. His Indian service began in the year 1827, so that he was already a soldier of some standing when the Afghan war began. He was the only man of his troop who escaped the disasters of the retreat from Cabul, and this good fortune only befel him through what seemed at first the bad fortune of being made prisoner.

A number of unusually strong and large pontoons are being manufactured in St. Petersburg, to be employed in the construction of the floating bridge across the Danube—a structure which will have to be maintained intact in the face of very adverse conditions if the Russian forces now in Bulgaria are really to winter on the right bank of the river, The pontoons are being made of thick wrought iron and are cylindrical in shape; each one is 18 feet long and 4 feet in diameter. Each pier of the proposed bridge is to consist of four of these pontoons; two of these latter being in the first place joined together, end to end, so as to form a single hollow iron cylinder, 36ft. in length and 4 ft. in diameter, and two of these cylinders being then firmly attached together side by side. The piers will be secured in position by anchors laid out above and below the bridge, and each pontoon is to be fitted with a stout and strong fender, to prevent its being injured by floating ice. The roadway over the bridge is to be 18 ft. wide in the clear so as to allow waggons, guns, &c., to pass one another. Several of the half pontoons, which are being made by a private firm, are already finished, and by the terms of the contract all are to be completed and handed over to the Government by the 1st of November. By the 1st of December it is expected that all the iron work will have been conveyed to the Danube from St. Petersburg and all the woodwork from Kiew, where the latter is being prepared, and the actual construction of the bridge will then be proceeded with forthwith.

—The *Daily News* says:—"The Uchatius gun scandal at Vienna has terminated in the committal to prison for two years of the three principals concerned therein. The charge made against the men was, that they conspired to sell the secret of the Uchatius invention to a foreign Government, and no doubt the punishment awarded would have been much more severe had their purpose not been frustrated at the outset. That there is a secret connected with the manufacture of the Uchatius cannon is beyond a doubt, and that the Austrians have a perfect right to keep to themselves what is theirs is equally manifest. General von Uchatius has produced a gun which is as durable, apparently as the steel weapons of Herr Krupp, and which is, moreover, as accurate and efficient as those well-known arms; yet the new Austrian field-piece costs but thirty-five pounds sterling, whereas that of the Prussian artillery comes to upwards of a hundred. No wonder the Austrian Government is jealous of its secret, and means to keep it if it can. Some say that Uchatius uses phosphorus in his melting pots to ensure a better blending of the copper and tin; but if he does so the former is certainly burnt away in the process, for chemical analysis, we are told, fails to give evidence of the presence of phosphorus. It is certain, however, that Uchatius possesses the secret of making solid bronze guns hard enough to withstand rifled projectiles, and he has a right to keep this knowledge to himself if he can."

—*Times of India*; It is reported from Rome that the Pope intends propounding a new dogma, that of the temporal power of the Papacy, and that instructions to work in this direction have already been distributed to the different religious corporations.

—Quinine, manufactured for the Indian Government, will in future be dyed a blue colour. It will not interfere with the remedial power of the drug, and will effectually prevent loss by robbery or peculation. The practice prevails in some home hospitals.

—*Deccan Herald*; The wedding dress of the future Queen of Spain, daughter of the Duc de Montpeusier, is already ordered, if we can believe the *Sport*. It will be in white satin entirely covered with Alencon pointlace on which will be worked the arms of all the realms into which Spain was formerly divided. The fact may be remembered that the dress of Queen Adelaide of England was embroidered with flowers, the initials of which formed her name—Amaranth, daphne, eglantine, lilac, auricula, ivy, dahlia, and eglantine again.

"It is with extreme regret that we announce the death at 15 Civil Lines, Poona, of Bai Bhicaijee, wife of Mr. Sorabjee Jehangier Chenoy, Proprietor of the *Deccan Herald*."

—*Dnyanodaya*: The intentions and actions of H. H. the Amir of Cabul are very curious. Every one would suppose that he, a sincere Muslaman, would be prompt to join hands with the Sultan of Turkey, and help him against the Russians; or at least to sympathise with him. Still more when we consider that Russia is supposed to be all the time eyeing his dominions with a covetous eye, and thinking what a fine addition they would make to the wide spreading provinces of the Czar. But the Turkish envoy who went recently to Cabul, and who has just left Bombay on his homeward journey, could do no-

ting with the Amir. He was not ready at all to form an alliance with Turkey against the bear of the north. Ali Shah is not a very sagacious nor a very strong minded prince, and his attention is too much occupied with things nearer home for him to see the real bearings of the case. His vision is limited by the boundaries of his own domains. Evidently he fears Russia and hates England, and is hoping to play off the one against the other so as to benefit himself; and if so, he is preparing for himself a very considerable little bit of dissappointment.

They say that the Nawab Nazim of Bengal, now in England, does not want to return to India, but proposes residing permanently in England. A native gentleman writes to the *Friend of India*,—"He has adopted England as his home. No sensible man will blame him for doing this. It will be an act of arrant folly to quit that most civilized, glorious, delightful, charming and wonder-creating island for Hindustan, such as it is." To which all we have to say is this, that when "educated men" begin to talk in this fashion of their own country, and selfishly try to get away from it to some other, where they can enjoy a larger degree of pleasure, instead of remaining here and laboring to make their own land better and their fellow countrymen happier, it argues very little for their selfishness. Unless the educated men of the country are willing to spend themselves for the advantage of their own land, they have received their education to very little purpose. But we do not believe that the correspondent of the *Friend* represents his educated countrymen very truly.

—*New York Tribune*; It is stated that the personal feelings of the Emperor William, of Germany, are now strongly enlisted in the war, and that he has emphatically expressed the opinion that the Christians of European Turkey must be withdrawn from the dominion of the Turk.

Friday, November 23.

—The whole number of deaths registered in the city during the week ending Tuesday. Nov. 20th 1877, was 516, which was 118 less than during the previous week, but 165 more than in the week ending Nov. 21st 1876, and 184 more than the average of the corresponding period in the last five years. 173 of the deaths were from remittant fever. 229 births were reported during the week.

—*Bombay Gazette*; On the 13th instant, the first engine on the Dhond and Manmar State Railway was run, but only over the short distance of a mile or two, laid from the workshops to the junction of the G. I. P. R. Mr. Rose, supervisor, drove the engine with two breaks.

A Frontier correspondent informs the Lahore paper, that among the few men of the enemy killed in one of the slight skirmishes in which General Keyes' force has been engaged, one of the Pass Afreedis was identified This circumstance, apparently trivial though it be, conflicts with the hitherto accepted neutrality of this section of the tribes and the isolation of the Jowakis. If the Pass Afreedis have cast in their lot with the Jowakis, General Keyes' expedition will have more work thrown on its hands, than has been anticipated. Captain de Latfur's mountain battery from Abbottabad marched to the front on the 15th, and have by this time joined the force.

—Owing to three days' rain the operations against the Jowakis are delayed. Seven Jowaki towers were blown down on Saturday. The troops at Cherat have not yet been withdrawn, owing to the expedition.

We hear that the Nizam's Revenue Survey is to be carried out on a wider scale than hitherto, and that a European officer of experience is to be placed at the head of it, if one can be secured.

—A smart shock of earthquake, accompanied by a loud rumbling noise, was felt at Lahore at 5 minutes past 12 o'clock noon on Saturday. The direction of the movement appeared to be from south to north.

—A telegram to the *Pioneer*, dated Bankipore, 20th November, states, "At the durbar held to-day at the Sonepore Camp, for the presentation of sunnuds to four native gentlemen. Mr. Eden, alluding to the condition of Behar, said three causes contributed to keep the ryots in a more backward state than the rest of the Bengal peasantry: first, there was practically no security of land tenure; secondly, want of educational advantages; thirdly, the fearful draughts they had endured. To remedy these evils he asked all zemindars to grant security of tenure, to establish vernacular schools in every village, and to co-operate with Government in canal irrigation works. He stated that some canals had saved two laks of acres this year, representing fifty-five lakhs of rupees as value of crops. He defended Government and Englishmen generally from the charge of selfishness in the management of Indian affairs, and pointed to the immense sum raised in England recently as proof of the hearty sympathy existing at home."

—*Times of India*: The rumour that the Chinese Government had given permission for a party of English explorers from India to visit Tibet is said to have caused the greatest excitement in Lhassa. "Orders have been issued to stop all foreigners at the frontier, and that if any pass by force all supplies are to be refused them, bridges cut down in front of them, and every obstacle thrown in their way. The Lamas are the greatest opponents of all intercourse with foreigners."

—A Correspondent writing to us from Sholapore says—The mortality is still very great. A bad type of fever is just now prevailing north and south of us, a distance of one hundred and seventy miles. Our Civil Surgeon calls it famine fever, but I think it is very much aggravated by the very heavy rains in October, so that it cannot be laid wholly to the famine. But the weakened constitutions, and often the strong men, too, fall quickly before this fever. It is evident to me now that the price of grain must be high during all the coming year. The first crop will not suffice until second crop comes, and the second crop is not going to be very abundant, according to present prospects.

—"The Russian Agency has issued a note calling attention to some observations made by the *Golos* with regard to a recent article in the *Times* pointing out that the Russian successes in Turkey did not threaten British interests. The *Golos*, in commenting upon this statement, declared that the *Times* might have gone further, and affiirmed that Russia never even entertained the idea of injuring British interests, either in Turkey or in Central Asia. The Russian Agency now adds the following remark:—"The British Government is now perfectly aware of the truth of this, and it would be desirable that public opinion in England should also be convinced of the fact."

—Kars has been captured three times by the Russians, namely, on the 15th July 1828, the 28th November 1855, and the 18th November 1877.

—The Berlin correspondent of the *Morning Post* says that, according to intelligence received from Bucharest, there appears to be little doubt that the Roumanian Government would be glad of an excuse for recalling its army from seat of war. It is said that if Plevna is taken, the Roumanian contigent will certainly be at once summoned home.

—Writing on Mr. Oliphant's case, the *Englishman* says:—If Mr. Oliphant has been dismissed merely because the Government, having a hard battle to fight with Sir Salar Jung on more than one question of importance feels it necessary to deprive Sir Salar of the advantage of his talents as an advocate, then public opinion both in this country and in England will certainly condemn its conduct as equally mean and short-sighted. The inference suggested by its action in that case is admirably calculated to strengthen the Nizam's case. The matter is one that is sure to be taken up at home, where it is equally certain public opinion will view with small leniency any abuse of a power, the very existence of which is opposed to English notions of liberty, For the honour of the Government of India, we can only hope that it has some better reason to offer than Mr. Oliphant's want of docility.

Selections.

SEVEN PRECIOUS THINGS.

BY W. B. AVERY.

I. PRECIOUS BLOOD.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the *precious* blood of Christ, as of a lamb without blemish and without spot" (1 Pet. i. 18, 19). The blood of Christ is *precious* because of its inestimable value—far above all price. What Solomon said of wisdom may be truly said of the blood of Christ—"It is more *precious* than rubies: and all the things thou canst desire are not to be compared unto it." It is designated *precious* blood. By it every requirement of God was met, His righteous character vindicated, the honour of His throne and the equity of His justice maintained. It was *precious* to God; it substantiated the verities of the Divine attributes, and God by it declared Himself to be just, and the jutifier of him that believeth in Jesus.

The blood of Christ is *precious* to a lost sinner because of its efficacy to redeem. It was the ransom price for all who, through grace, believe. By it they are justified and sanctified, and enter into the holiest of all as purged worshippers.

Seven things are specially said of the blood in the following Scriptures:—

1. "It is the *blood* that maketh an atonement for the soul" (Lev. xvii. 11).

2. It is through the shed *blood* that we have redemption. "In whom we have redemption through His *blood*, the forgiveness of sins, according to the riches of His grace" (Eph. i. 7).

3. It is the *blood* that justifies. "Much more then, being now justified by His *blood*, we shall be saved from wrath through Him" (Rom. v. 9).

4. We are made nigh by the *blood*. "Ye who sometimes were far off are made nigh by the *blood* of Christ" (Eph. ii. 13).

5. As purged ones, we have "boldness to enter into the holiest by the *blood* of Jesus" (Heb. x. 19).

6. It is the *blood* that purges and keeps us clean before Him. "How much more shall the *blood* of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix. 14).

7. Our present and future song of redemption is based on His accomplished work. "Unto Him that loved us, and washed us from our sins in His own *blood*, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen" (Rev. i. 5).

In these Scriptures we see how the work of grace is begun in the soul, and carried on until either individually the believer is called to be absent from the body and present with the Lord, or collectively caught up in the clouds, to meet the Lord in the air. Every step or stage marked in the above-mentioned Scriptures is the development of the great whole, viz., "salvation," of which we are made possessors the moment we believe. Having been washed in the *blood*, may we be found ministering as priests in the power of the Holy Ghost, assured that, when "the sovereignty of this world shall become the sovereignty of our Lord, and of His Christ, we shall reign for ever and ever." (Rev. xi. 15).

II. PRECIOUS CHRIST.

"Behold, I lay in Sion a chief corner-stone, elect, *precious* (had in honour), and he that believeth on Him shall not be ashamed" (1 Pet. ii. 6). This Scripture is a quotation from Isa. xxviii. 16. Judgment is denounced against Jerusalem because of their covenant with death, but for the comfort of those who believed, lest they should despair of being secured amid the awful judgment about to fall on Jerusalem, the Lord is introduced. "Behold, I lay in Zion for a foundation a stone," etc. "He that believeth shall not make haste"—shall not flee in hasty alarm, but shall trust Him in the midst of descending judgments on the wicked. "Behold, I lay." A metaphor taken from architecture. God Himself lays the foundation in Zion.

Zion doubtless points to a dispensation of grace which characterizes the present age. On Sinai we have God dealing in righteousness with a people who put themselves under law. From Zion righteousness goes forth in *grace* to a helpless people, who are dependent on God only (see Heb. xii. 22, 24).

In the Epistle of Peter the Lord Jesus is the chief corner-stone. He is represented as a stone—stone, for strength and durability. The corner-stone holds the two walls together; as chief corner-stone He is the centre of union and bond of the whole building. He is the support of the whole building. He is the support of the whole spiritual superstructure. He is both the foundation of the building and, at the same time, the head of the corner (1 Cor. iii. 11; Acts iv. 11). He, as the corner-stone, unites all the stones in the building in Himself.

He is called "elect." Elect has special reference to the stone. He was selected by God and appointed because specially qualified to become a foundation on which "all the building, fitly framed together, groweth unto an holy temple in the Lord" (Eph. ii. 21).

The Holy Spirit tells us, through the Prophet, that He is a *tried stone*. He was tried of the devil at the commencement of His ministry. "And when the devil had exhausted every form of temptation, he departed from Him for a season" (Luke iv. 1—13). "For the prince of this world cometh, and *hath nothing in Me*" (John xiv. 30). He was tested of men, both religious and irreligious. The officials of the Sanhedrim bore testimony to Christ: "Never man spake like this Man" (John vii. 46). God tested Him: "It pleased the Lord to *bruise* Him, when His soul was made an offering for sin" (Isa. liii. 10). The moment He was foresaken of God, "He cried with a loud voice, Eli, Eli, lama sabachthani? That is to say, My God, My God, why hast Thou forsaken Me?" (Matt. xxvii. 46). His resurrection from among the dead, was the Divine attestation of the great fact that He is become the head of the corner. "On this

rock I will build My Church, and the gates of hell shall not prevail against it" (Matt. xvi. 18. See Rev. i. 18.)

"Precious," had in honour. "*Precious*" has reference to the chief corner-stone—literally a corner-stone of preciousness. He is *precious* to God as one who came to do His will. He is *precious* to saints. He is the author of life and salvation to every believer, and in Him they rest. He is *precious* to saints in all His offices. "He is touched with the feeling of our infirmities." "He suffered, being tempted, He is therefore able to succour them that are tempted (Heb. ii. 18).

There is no condition in life into which the believer may be brought in the path of obedience where the Lord Jesus does not come in and minister to the souls of His loved ones. His ministry is blessedly suited to the soul's need. He reveals Himself to such in all the fulness of His grace. He speaks Himself, comforts Himself. He dries up the falling tears of the sad and sorrowing. Such gracious manifestations of Himself to afflicted, tried, and tempted ones call forth praise to Him from hearts filled and overflowing with His own love. Such are the effects which His ministry produces.

III. PRECIOUS STONE.

"To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and *precious*" (1 Pet. ii. 4)—had in honour. The Lord Jesus is the *living stone* in resurrection-life and power (Rev. i. 18). He had been rejected of men. "This is the stone which was set at nought of you builders, which is become the head of the corner" (Acts iv. 11). He is the living stone, having life in Himself, who is also the source of eternal life to all who believe. "He is the stone of Israel" (Gen. xlix. 24). He is the corner-stone at rest in the Gospel age; He will be the grinding stone at the end of Gentile supremacy. At His first coming the Jewish nation fell on Him (the representative of the nation) and crucified Him; therefore the Roman power was used by God to destroy the Jewish polity. "But on whomsoever it shall fall, it will grind him to powder." The Gentile power had been the means of dispersing the Jews, and destroying their nationality; this same power will be found existing when the Lord will be revealed from heaven. He who at His first coming was regarded as insignificant, as the stone; then in the expansive power of the stone will be seen and felt. The stone that smote the image became a great mountain, and filled the whole earth (Dan. ii. 35). Gentile power will be ground to powder; evil, which now fills the world will be displaced, and the world filled with His benign influence. Precious," *had in honour*. This is evident, from the place which God gave Him (Rev. iii 21). "On His throne." "God hath made that same Jesus, whom ye have crucified both *Lord* and *Christ*" (Acts ii. 36). He is designated Lord in Acts ii. 34, and Christ in Acts ii. 30. Both these Scriptures are now fulfilled in Him in relation to the Lordship and Kingship of Christ. "He is had in honour." Because of His obedience unto death, "God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Phill. ii. 9—11). "He is had in honour."

"God raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all. (Eph. i. 20 23). "He is had in honour."

The Lord Jesus is waiting until His enemies are made His footstool, "and God shall send Jesus Christ, . . . whom the heaven must receive until the times of the restitution of all things" (Acts iii. 20, 21). Then will He anoint Christ, King upon the holy hill of Zion (Psa. l. 6), "He is, and will be had in honour."

IV. PRECIOUS TO THE BELIEVER.

"Unto you therefore which believe He is *precious*" (I Pet. ii. 7). Unto you belongs the *preciousness* of Christ above mentioned. To you that *believe* is the honour given to be built upon this stone, elect, chosen of God. You that *believe* shall ever experience the *preciousness* of Christ abounding toward you in all its fulness. How blesssd for both reader and writer to contemplate that that which He, Christ, is to God the Father, we are in Him. "God hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. i. 3). "We are accepted in the Beloved" (Eph. i. 6). "Ye are complete in Him" (Col. ii. 10). "And of His fulness have we all received grace for grace' (John i. 16). How precious, how glorious, to be identified with Him in His risen life; also to have fellowship with Him in all things that appertain to the spiritual well-being of His people! May we have grace to count it an honour to suffer for His sake! "If we suffer, we shall also reign with Him" (2 Tim. ii. 12). The honour which God has put upon His saints will not be manifested until the revelation of Christ Himself.

V. PRECIOUS FAITH.

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like *precious faith* with us through the righteousness of God and our Saviour Jesus Christ" (2 Pet. i. 1). Peter, although an apostle, puts himself as to the subject of faith on a level with all believers. "Like *precious*," equally precious to those who believe, though not having seen Christ. Faith originates with God. It is begotten in the soul, through the ministration of the Gospel, through the Spirit. Faith in Christ of a saving character is the evidence of a renewed mind. Faith is *precious* because it grasps the exceeding great and *precious* promises. As to the degrees of faith, they differ considerably in believers. There are different stages in the Christian life—*babes, young men*, and *fathers*. In many cases, the cause of our weakness and the weakness of our faith is that we are not walking with Him. Therefore our communion is interrupted, and the joy of the Lord ceases to be our present possession. But as to the object of faith, viz., Christ the blessings which follow upon our apprehension of Him, justification, sanctification, and our future glorification with him, are alike the common inheritance of all saints. We need to pray, "Lord, increase our faith!" What mighty power we have in the Spirit who dwelleth in us! But how He is hindered in His operations, and what spiritual loss we sustain, individually and collectively, through looseness in walk! Faith cannot be in operation in the midst of such glaring inconsistency. In measure this is the cause of our failure in service.

VI. PRECIOUS PROMISES.

"Whereby are given unto us exceeding great and *precious promises*, that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust" (2 Pet. i. 4). Whereby, by which glory and virtue—His *glory* making the *promises* exceeding great, His *virtue* making them *precious*. God is the author of these promises; they are freely given, and confirmed by His oath, and made good in our experience by His faithfulness. His promises are unconditional and unchangeable; they contribute to His glory and the happiness of His people. Every promise of God is as sure as if already fulfilled. "For all the *promises* of God in Him are Yea, and in Him Amen, unto the glory of God by us" (2 Cor. i. 20). "God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation" (Heb. vi. 17, 18).

Precious faith grasps the *precious promises*, and by means of the fulfilment of these promises we become partakers of the Divine nature. The Divine nature in this Scripture must have reference to *holiness* of life—truth in the inward parts, and love in external manifestation. We cannot partake of the essence of the Divine nature, or of the Godhead. We see, then, that the promises of God have a sanctifying and assimilating power on the child of God even now. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18). We see the honour that God puts upon His Word. It is the Divine instrumentality to bring a sinner to participate in the Divine nature.

VII. PRECIOUS TRIALS.

"That the trial of your faith, being much more *precious* than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. i 7). Here we get the end and design of temptation or trial. It is to make faith illustrious. It Pleases God to bring some of His children through very deep waters of affliction and trial. Ofttimes they question why and wherefore they should be thus afflicted. This Scripture solves the difficulty. The trial is to purge away the dross, that the pure gold may be seen to shine more brightly. Gold is perishing, yet its genuineness is tested by fire. How much more does our faith need testing, which is imperishable in its nature? Believers "rejoice in hope of the glory of God. And not only so, but we glory in tribulation also: knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us" (Rom. v. 2—5). How clear it is to a soul taught by the Spirit of God that He is pleased to test the faith of His children in a variety of ways, and in every case, without exception, it is to produce a clear manifestation of the Spirit's work in the soul, and greater conformity to Christ. It is the common experience of Christians that trials, sanctified, yield the peaceable fruits of righteousness unto them which are exercised thereby. It is said of the Hebrews in Egypt, "The more they afflicted them, the more they multiplied and grew" (Exod. i. 12). "I know, O Lord, that Thy judments are right (margin, righteousness), and that Thou in faithfulness hast afflicted me" (Psa. cxix. 75). "It is good for me that I have afflicted, that I might learn Thy statutes" (Psa. cxix. 71). Trial is an essential element in our Christian life. Paul probably experienced more sufferings than any New Testament saint, yet how extensively was he used by the Holy Ghost in preaching the Gospel, establishing saints, and in comforting the afflicted,

Dear child of God, you may at this moment be passing through trials which threaten to overwhelm you. Count upon His faithfulness, and your experience will be that "all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. viii. 28).

THE HUDSON RIVER TUNNEL.

It is the intention of the Tunnel Company to begin work early in the coming fall. A shaft 28 feet deep has been dug at the foot of Fifteenth street, Jersey City, and this depth will be increased 20 feet. From this, as a starting point, the tunnel will proceed in a northeasterly direction under the Hudson River and the Christopher Street Ferry Slip. The entrance on the New York side will be in the neighborhood of Washington Square. From Jersey City the grade will descend two feet in every hundred feet, until a point 2,700 feet from the New York side is reached, when it will begin to ascend at the rate of one foot in every hundred feet. The tunnel will be two miles in length, with a road-bed 23 feet wide, with two separate tracks. Through its entire length it will be lighted by gas. The wall will be constructed of brick, with a thickness of four feet. At no point will the top of the tunnel be less than 35 feet below the surface of the water, and in many places it will be 70 feet below. One hundred and twenty laborers will be engaged in the construction of the tunnel. The work will go on during the whole of the twenty four hours, the force working in three relays, for eight hours each. Although the tunnel will be used for the conveyance of passengers, its main object will be the transportation of freight to and from the rail-road lines which terminate in Jersey City. The capital of the company is $10,000,000.—*American Architect.*

THE POWER OF LOVE.

We asked an Indian brother, a warrior of old, how first among his people the glad tidings had been told, how first the morning-star arose on their long heathen night, till souls who sat in darkness were rejoicing in the light. And he answered, "Many a summer has come and gone since then, yet well I can remember, I can see it all again. A teacher came among us from the country of your birth, and told us of the living God who made the heaven and earth; but we asked if he had been a fool, or thought that we were so, for who among our sons did not the one great Spirit know? So he left us; and another came, and told of sin and shame, and how for sinners was prepared a lake of quenchless flame. But we bade him teach these things at home, among the pale-faced men; and if *they* learned the lesson right, we too would listen then.

"At last another stranger came, of calm and gentle mien, and eyes whose light seemed borrowed from yon blue the clouds between; still in my dreams I hear his voice, his smile I still can see, though many a summer he has slept beneath the cedar-tree.

"He told us of a mighty One, the Lord of earth and sky, who left His glory in the heavens, *for men to bleed and die*; who loved poor Indian sinners still, and longed to gain their love, and be their Saviour here, and in His Father's house above. And when his tale was ended, 'My friends,' he gently said, 'I am weary with my journey, and would, fain lay down my head.' So beside our spears and arrows he laid him down to rest, and slept as sweetly as the babe upon its mother's breast. Then we looked upon each other, and I whispered, 'This *is* new. Yes; we have heard glad tidings, and yon sleeper knows them *true*. He knows he has a Friend above, or would he slumber here, with men of war around him, and the war-whoop in his ear?' So we told him on the morrow that he need not journey on, but stay and tell us further of that loving, dying One. 'Twas thus we heard of Jesus

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first, and felt the wondrous power which makes His people 'willing' in His own accepted hour."

Thus spake our Indian brother; and deeply while we heard, one cheering lesson seemed impressed and taught by every word—how hearts whose echoes, silent long, no words of terror move, may answer from their inmost depths to the soft call of *love*. Oh mighty love of Jesus, what wonders hast thou wrought! What victories thou yet shall gain, surpassing human thought! Let faith and hope speed forward unto earth's remotest bound, till every tribe and nation shall have heard the joyful sound!

TELEGRAPHIC NEWS.

Paris, Nov. 15th: After an animated debate to-day, the Chamber of Deputies approved the motion for an inquiry into electoral abuses by 320 against 203 votes. Both the Duke de Broglie and M. Gambetta spoke at some length during the debate.

London, 16th: Advices from Armenia state, that the reinforcements which had been despatched to Ghazi Mukhtar Pasha have reached him. Continuous fighting is going on near Kars, and a Russian attack on the fortress has been repulsed.

Paris, 16th: The French Ministry tendered its resignation to-day, which was accepted by Marshal MacMahon, who, however, requested the Cabinet to retain office provisionally. The moderate Constitutionalists have been summoned by the Marshal President to form a new Ministry.

London, 17th: According to a Russian official despatch from Plevna the Turks on the night of the 15th instant attacked the positions held by General Skobeloff to the east of the city three times, but in each case the attack was unsuccessful.—Rainy weather prevails throughout Bulgaria at present, which much interferes with the operations of the combatants.—Advices from Armenia state that snowy weather has set in at Kars

18th: News from Bulgaria states, that General Gourko has been slightly wounded.—Suleiman Pasha is reported as actively reconnoitring.—The Turkish troops have taken Berkootcha (Berkovatz) (to the West of Wratza), from which place they expelled the Russians.—A Turkish force has defeated three Russian Cavalry Regiments at Solenik.

19th: 4-40 P. M. Kars was captured yesterday by the Russians after twelve hours' fighting.—5,000 Turks were killed or wounded.—10,000 prisoners have been taken, 300 cannon, and large stores of food, ammunition, and cash.—Russian loss, 2, 700.—Erzerum is in great danger.—There is little hope that Plevna can hold out till the army of relief arrives from Sofia.

19th: 8 P.M. Kars was stormed at three points by 20,000 Russians. The garrison was weak.

Paris, 19th: The French Senate have adopted the Conservative motion for an equiry into electoral abuses by 151 against 129 votes.

London, 20th: The *Daily News* states that the Turkish loss in killed, wounded, and prisoners amounts to 15,000 men.—General Merokliff made his entry into Kars yesterday morning.—Advices from the seat of war in Bulgaria state, that the Russians on the 16th instant attacked the Turkish positions at Orchanie, but that they were defeated with very heavy loss. Suleiman Pasha has resumed the offensive along the Kara Lom.

Paris, 20th: The *French Official Journal* of to-day announces that the Ministry has resigned, but will retain office pending the appointment of their successors.—The vote of the Senate respecting the enquiry into electoral abuses is creating a serious conflict between the Senate and Chamber of Deputies.

Allahabad, 20th: Referring to an article which recently appeared in the *Morning Post*, the *Pioneer* says that the Government of India has documentary evidence showing that Russia had positively offered assistance to the Ameer of Cabul in invading our North-West Frontier, with the view of recovering the old Afghan frontier as far as the Jhelum.

London. 21st: According to a Russian official despatch the Russian loss in the assault and capture of Kars was 2,500 men.—Latest advices from Erzerum state, that the Russians have summoned the garrison to surrender, but that the Turkish Commander has refused, the Sultan having sent orders that the garrison must resist to the last extremity.

Peshawur, 21st: Captain Swiney, of the 17th Bengal Cavalry detachment at Fort Mackeson, died to-day from a sword wound received yesterday while out surveying.—It is rumoured that a portion of the Jowakis accept our terms.

Paris, 21st: The *Republique Francaise* states, that the Republicans will not vote the Budget until a Republican Ministry has been formed.

London 22nd: According to a Turkish official despatch, the Turks on the 19th instant made a reconnaissance between the Rivers Lom and Jantra, and inflicted heavy loss on the Russians, besides burning the town of Pyrgos.

Aden, 22nd: The P. & O. Steamer Travancore, with the outward mails of London, dated 9th inst., left here for Bombay at 7 a. m. this morning.

PASSENGERS SAILED.

Per P. and O. Str. *Surat*, 19th:

For Southampton. The Honble Mrs Turne and four children, Mrs and Miss Young, Mrs Doveton and four children, Mr and Mrs G F Whiker, Major and Mrs Chichester, and two children, Mr C Boulnois, Mr H Malone, Mr C Webber, Mr J Evans, Mr F Mulcahy, Mr F Higgins, Mr W Higgins, Mr W G Lemin, Mr J Davenport, Mr J Bell Mr T Hallett and Mr Dixey's child.

For Brindisi.—Dr C J y. t, Mr and Mrs Hosack, Colonel G R Phillips. Mr and Mrs Fitzjames and child, and Captain C B T Marshall.

For Venice.—Lieut-Col and Mrs S C Clarke.

PASSENGERS ARRIVED.

Per Str. *Australia*, 16th:

From Genoa.—Mr T C Murray Aynsley, Mr A Morrison, Major G E Griffiths, General G W Bishop. Mr G M M Bishop, Captain and Mrs G T Halliday and one child, Miss Pfaten, Miss Christen, Mrs Droese, Mr W C Benett, Revd and Mrs Dodt, Mr Hemann Will, Mr and Mrs G V Forest, Miss Pfund, Miss Mader, Mr and Mrs Jenkins, Mr and Mrs E E Glazier, Major and Mrs Maule, Miss Robertson, Mrs Thum, Miss Wobus, Miss Werner, Miss Oetti, Mr Liautier. Mr and Mrs E M George, Mr and Mrs Watson, Mrs De Saone, General and Mrs MacGowan, Mr Poutz, Mr Hagmann, Revd M E Hills, Revd Plumm, Revd Benner, Revd Frenken, Revd Olcese, Mr D'Albertes, Mr Beccari, Mr Gaetano Riccardo.

From Naples.—Revd and Mrs W W Nicholl.

Per Str. *Austria*, 17th:

From Trieste.—Mrs Foy and son, Miss Sullivan, Mr and Mrs A M King, Mr Giffert and Mr G Zilfelder.

From Aden.—Mr L A M Lopes Dolgaro.

Per P. and O. Str. *Mirzapore*, 21st:

From Southampton.—Mr Drummond, Mrs Menguis, infant and child, Mrs Gordon and child, Mr and Mrs Glover, child, infant and daughter, Miss Merricks, Miss Gaye, Mr Jopp and family, Miss Jopp, Miss McLeod, Mr and Mrs Hay, Mrs and Miss Buchan, Mrs Richey, Miss Perkin, Mr and Mrs Alexander, Captain Le Berton, Miss Smee, Mrs Ridsdale, Miss Wallace, Mr Fayrer, Col Mainwaring, Miss Harding, Miss Clark, Mr McKnight, Mr Reed, Mr Tellow, Mr Grey, Rev Gray, Mr Walker, Mrs Lewellyn, Mrs Shotten, Miss Bracken, Mrs Barry and infant, Mrs Murphy, Mrs Porter, Mrs Schomback, Mrs Buckley, Mrs W Laird, Mrs E Laird, Mrs Snellgrove, Mrs Durant, Mrs Bourne, Mrs Kenman, Captain and Mrs Marsh.

From Venice.—Dr and Mrs McLeod, Lady Daniels, Mr and Mrs Bird, Mr and Mrs Chamberg, Hon Justice Keuman, Mr J Nicolls, Mr Shadwell, Mr Murray, Rev Bickersteth, Mr Bird, Mrs Hosking and infant, Mr Bull, Col Hand, Mr Westlake, Mr Jones, Mr Ernest, and Mrs Jeason.

From Brindisi.—Mr Brett, Mr Primrose, Mr Maxwell, Mr Haggard Capt Lang, Mr Curtoys, Mr Honderet, Mr Beger, Mr Braidwood, Mr Bachelor, Hon Miss Dillon, Major Munro and Mr Parsons.

From Suez.—Mr Vetitz and Mr Hyslop.

From Aden.—Mr J Williams, Major Genl Morgan, Rev I Pers, La Duk Latoo Emirally.

Domestic Occurrences.

MARRIAGE.

HAIGH—BARNES.—October 31st, at the Wesleyan Chapel, Cantonment, by the Rev Thomas Hodson, the Rev. Henry Haigh, Wesleyan Missionary, Shemoga, to Pattie, third daughter of John Barnes, Esq., Broughton, Manchester.

DEATH.

WADIA—Nov. 16th at Richmond, London, Ardaseer Cursetjee Wadia, aged 70 The otla and third day's ceremony will be performed at the Bungalow of Rustomjee Ardaseer Wadia, Parell.

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Printed and Published for the Proprietor by SHIWRAM SHRIDHAR JOSHI, *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 53, Tank Street, New Nanpada BOMBAY.